



# BHĀGAVATA PRADĪPIKĀ

*Bask in the Illumination of the Bhāgavatam*

*A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam*

Dedicated to His Divine Grace A. C. Bhaktivedānta Swāmi Prabhupāda,  
Founder-Ācārya of the International Society for Krishna Consciousness

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# ŚIVA, THE SUPREME VAIṢṆAVA

Śrīmad Bhāgavatam is an amazing collection of the glories and activities of Śrī Kṛṣṇa and His devotees, the Vaiṣṇavas. The Bhāgavatam declares Lord Śiva to be the greatest of all Vaiṣṇavas (*vaiṣṇavānām yathā śambhuḥ*, 12.13.16). Lord Śiva's special position, his personality and activities are very fascinating to know. The following is a short collection of various attributes and activities of Lord Śiva from the Bhāgavatam.

## Śiva-tattva

Śrīla Prabhupāda writes about Lord Śiva (in 4.30.24P) as follows: “Lord Śiva is not actually like a living entity, but he is not the Supreme Personality of Godhead. His position is somewhere between Viṣṇu, the Supreme Personality of Godhead, and Brahmā, the living entity. Lord Śiva is therefore explained in *Brahma-saṁhitā* (5.45) in this way:

*kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt  
sañjāyate na hi tataḥ pṛthag asti hetoḥ  
yaḥ śambhutām api tathā samupaiti kāryād  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Lord Śiva is considered to be like yogurt (*dadhi*). Yogurt is nothing but transformed milk; nonetheless, yogurt cannot be accepted as milk. Similarly, Lord Śiva holds almost all the powers of Lord Viṣṇu, and he is also above the qualities of the living entity, but he is not exactly like Viṣṇu, just as yogurt, although transformed milk, is not exactly like milk.”

Learned scholars in transcendental subjects have carefully analyzed the summum bonum Kṛṣṇa to have sixty-four principal attributes. All the expansions or categories of the Lord possess only some percentages of these attributes. But Śrī Kṛṣṇa is the possessor of the attributes cent percent. And His personal expansions who are all *viṣṇu-tattva*, possess up to ninety-three percent of these transcendental attributes. Lord Śiva, who is neither *avatāra* nor *āveśa* nor in between them, possesses almost eighty-four percent of the attributes. (SB 1.3.28P)

Lord Śiva is considered the father of this universe, and material nature goddess Durgā is considered the mother. Śiva is neither the Supreme Lord nor a living entity. He is the form through which the Supreme Lord works to beget living entities within this material world.



## Śiva's Post – A Guṇāvatāra

Lord Śiva is the god of annihilation responsible for the destruction of the universes during the partial and complete devastations of the universe, that happen at the end of the day and the end of the life of Brahmā respectively. The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. (SB 1.2.23P)

The dissolution of the three worlds is effected by the incarnation of darkness, Rudra (Śiva), represented by the fire of eternal time which blazes over the three worlds (3.11.28P). The Supreme Lord Himself in the form of Rudra, the destroyer, will annihilate the complete creation as the wind displaces the clouds (2.10.43P).

## Śiva's Personality – Āśutoṣa

From being simple hearted to being tricky, from being easily pleased to blazing with anger, we can see multifacets of Lord Śiva's personality, all in the service of his dear Lord Śrī Kṛṣṇa. He exhibits dependence, surrender and service to Kṛṣṇa and His devotees.

One of the prominent attributes of Lord Śiva is being pleased with anyone very quickly. Amongst all the demigods, Lord Śiva can be pacified even by the lowest class of men, who need only offer him obeisances and leaves of a bael tree. Thus his name is Āśutoṣa, which means that he is pleased very quickly (4.24.25P). Being Āśutoṣa, Śiva is approached by various people who could be demigods, demons, human beings both pious and impious, devotees of Kṛṣṇa and so on.

However, as Lord Śiva knows the intentions of everyone, he tricks the demons, satisfies the materialists and blesses the simple hearted with devotional service, offers heartfelt benedictions to devotees and takes association of advanced devotees of the Supreme Lord. In this way Lord Śiva benedicts different people according to their position and at the same time exhibits his devotion unto the Lotus feet of the Supreme Lord.

## Śiva's Mercy On The Vaiṣṇavas

Although Lord Śiva bestows benedictions to various people including devotees and demons alike, there is a gulf of difference in the way he benedicts them. With the pure devotees of Lord Kṛṣṇa, Śiva is always pleased. How much he is pleased with Kṛṣṇa's devotees can be seen in the manner he appears even uninvited.



*yaḥ param ramhasaḥ sākṣāt  
tri-guṇāj jīva-samjñitāt  
bhagavantaṁ vāsudevaṁ  
prapannaḥ sa priyo hi me*

Lord Śiva says, "Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything—material nature as well as the living entity—is actually very dear to me." (4.24.28)

Pracetās are the ten sons of Prācinabarhi, a king in the dynasty of Dhruva. They went to perform devotional austerities to please Lord Kṛṣṇa, before taking up the charge of the kingdom. Knowing this, Lord Śiva voluntarily came in front of them to show his mercy upon them by guiding them in devotional service of Vāsudeva. Thus He taught them the Rudra-gītā. (4.24)

Similarly, Lord Śiva voluntarily came to Mārkaṇḍeya Ṛṣi, a great devotee of the Supreme Lord and glorified his devotional attributes and gave him benedictions of knowledge, renunciation, realization of Kṛṣṇa and the post of spiritual master of the Purāṇas. (12.10)

Śiva also had appeared to a *brāhmaṇa* who was sincere in spiritual life and guided him to Sanātana Gosvāmī.







## Śiva's 'Mercy' On The Demons (Śiva's Dependence On Viṣṇu)

Although Śiva's mercy is easily available for Kṛṣṇa's devotees, the demons and others have to undergo some endeavor at least to please him, although he is easily pleased. Lord Śiva utilizes these demons to show his dependence, subordination and shelter under his worshipable Lord Kṛṣṇa. He also tricks them by offering them benedictions which externally seems favoring them however ultimately leads to their destruction. Various materialistic and demoniac people like Śālva, Rāvaṇa, Bāṇa, Jayadratha and Kāśirāja were eventually destroyed even though they had summoned Lord Śiva by their austerities and received benedictions. Śiva appears before these demons as an official formality as a part of his post.

For instance, once a demon named Vṛkāsura worshipped Lord Śiva by offering pieces of his own flesh as oblations into the fire. But Śiva did not appear. So Vṛka prepared to cut off his head. Then the supremely merciful Lord Śiva rose up out of the sacrificial fire, and stopped him offering him whatever boon he chose. Vṛka said, "May death come to whomever I touch upon the head with my hand." Upon hearing this, Lord Śiva seemed somewhat disturbed. Nonetheless, he was obliged and vibrated om to signify his assent, granting Vṛka the benediction with an ironic smile, as if giving milk to a poisonous snake. Wicked Vṛka tried to test the benediction by putting his hand on Śiva's head. Terrified, Śiva fled and finally reached Lord Viṣṇu in Śvetadvīpa. Then Viṣṇu disguised Himself as a young student and went before Vṛkāsura and bewildered him to put his hand on his own head thus causing his destruction. (10.88)

Thus the benedictions Lord Śiva gives to the demons generally end up glorifying Viṣṇu as the ultimate protector. Śiva thus takes pleasure in praising his beloved Lord.

## Śiva's Anger

Another aspect of Lord Śiva's personality is his anger. He exhibits anger as part of his post for the destruction of the universe. However, Rudra annihilates the entire universe with his anger born out of compassion as well as intolerance due to seeing conditioned souls not taking to devotional service and wasting time.

Lord Śiva exhibited anger towards Dakṣa not because he insulted him but he caused the death of Satī, his dear devoted wife. Previously when Dakṣa cursed Lord Śiva in the great sacrificial assembly, he didn't react but silently tolerated. When he saw the cursing and countercursing of the *brāhmaṇas* and his own followers he became morose and left the arena without saying anything (4.2.33). However, when he heard from Nārada Muni that Satī was now dead because of Dakṣa's insulting her, Śiva became greatly angry and created Virabhadra from his hair and ordered him to kill Dakṣa (4.5).

Śiva actually uses anger to rectify people as a rightful father or spiritual master of all beings. He told Lord Brahmā that he doesn't take the offenses of the demigods seriously, but would punish them only to reform them as a teacher (4.7.2). In this way Śiva's anger is in the service of the Lord and to rectify the living beings and never for his personal end.







## Śiva's Benevolence

When the demigods and the demons churned the ocean of milk, deadly poison came out in the beginning. All of them, being helpless took shelter of Lord Śiva by offering him fervent prayers. Lord Śiva who is always benevolent toward all living entities spoke to his consort Satī, “It is my duty to give protection and safety to all. Even though conditioned souls fight with each other in animosity, devotees, even at risk of their lives, save them. When one performs benevolent acts, Lord Viṣṇu is pleased, and that pleases all *jīvas* and me. Let me drink poison for the happiness of all *jīvas*.” Bhavānī, who knew perfectly well Lord Śiva's mood and capabilities, gave him her permission. Auspicious Śiva drank the poison for the benefit of everyone. The poison created a blue line on his neck. However, it is now accepted as an ornament of the Lord Śiva.

*tapyante loka-tāpena  
sādhavaḥ prāyaśo janāḥ  
paramārādhanaṁ tad  
dhi puruṣasyākhlātmanaḥ*

Great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshipping the Supreme Lord, who is present in everyone's heart. (8.7.44)

Thus Lord Śiva's various attributes of mercy, anger, benevolence and his several activities are a display of his great character and devotion to the Supreme Lord Viṣṇu. In his great devotional ecstasy, he even holds the water (Ganges) that emanates from the Supreme Lord's lotus feet on his head. He is the epitome of devotion to Viṣṇu, and thus is the topmost Vaiṣṇava. ☀

## PARI PRAŚNA

**Question:** we hear that God is kind towards His devotees. But why does Kṛṣṇa sometimes fights with His own devotees like in the case of Jambavan? (Abhinay)

**Answer:** The Supreme Lord is the Supreme enjoyer. He also has a fighting spirit within Him, which He fulfills in the material world. Although the Lord fights with several demons, none of them have the capability to fulfill His fighting spirit. Even to satisfy the Lord in fighting, the Lord needs a devotee. Thus some of His devotees will play the part of His enemy in His pastimes in this material world. It for this reason, that the Lord fights with His own devotees like Jāmbavān and so on. For instance, although Kṛṣṇa fought with several demons like Vatsāsura, Bakāsura and Ariṣṭāsura, and He also fought with Cāṇūra, Muṣṭika and Kaṁsa and several others, none of them could satisfy Kṛṣṇa as much as Jāmbavān did.

Śrīla Prabhupāda explains the Lord's fighting with His devotees in this way:

On a theatrical stage someone takes the part of enemy to the proprietor of the stage. The play is for a short time and there is no permanent enmity between the servant and the proprietor. Similar is the case with the fight between the Lord and His devotees. After finishing their mock fighting, both the devotee and the Lord are again associated in the spiritual planets. (SB 3.16.26 P)

The Lord enjoys the striking on His transcendental body by His devotee, just like a fully grown-up father fighting with his child. A father takes pleasure in having a mock fight with his small child. Similarly the Lord feels the striking on His body to be like flowers offered for worship by His devotee. (SB 3.19.16 P)

There is an instance of Bhīṣma wounding Kṛṣṇa with his arrows and Kṛṣṇa running with a wheel to kill Bhīṣma. Śrī Viśvanātha Cakravartī Ṭhākura says that these wounds on the Lord's body by the sharpened arrows of Bhīṣmadeva were as pleasing to the Lord as the biting of a fiancée who bites the body of the Lord directed by a strong sense of sex desire. Such biting by the opposite sex is never taken as a sign of enmity, even if there is a wound on the body. (SB 1.9.34 P)

Thus, the fighting is an exchange of transcendental pleasure between the Lord and His pure devotee and it is not at all mundane.



Mail us at [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue.





Milk is a very nice food, but when milk is touched by an envious serpent it becomes poisonous. Similarly, material assets such as education, wealth, beauty and good parentage are undoubtedly nice, but when they decorate persons of a malicious nature, then they act adversely.  
(SB 4.3.17 P)



Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities  
(SB 4.4.12 P)



Those who are offenders at the lotus feet of a great personality dry up; their godly qualities diminish. A great soul may forgive offenses, but Kṛṣṇa does not excuse offenses to the dust of that great soul's feet, just as one can tolerate the scorching sunshine on one's head but cannot tolerate the scorching sunshine on one's feet.  
(SB 4.4.13 P)

## ANALOGY ARENA

A person cares for his children not because of partiality but in a reciprocation of love. The children depend on the father's affection, and the father affectionately maintains the children. Similarly, because devotees do not know anything but the lotus feet of the Lord, the Lord is always prepared to give protection to His devotees and fulfill their desires.  
(SB 8.12.47 P)



If one is given a court order, he must accept it, whether it brings suffering or profit. Similarly, everyone is under obligations to karma and its reactions. No one can change this.  
(SB 8.7.44 P)



The Vedic promises of elevation to higher planets for a better standard of materialistic life are compared to flowery language because in a flower there is certainly an aroma but that aroma does not last for a very long time. In a flower there is honey, but that honey is not eternal. (SB 4.2.25 P)







athānaghāṅghres tava kīrti-tīrthayor  
antar-bahiḥ-snāna-vidhūta-pāpmanām  
bhūteṣv anukrośa-susattva-śīlinām  
syāt saṅgamo 'nugraha eṣa nas tava  
(SB 4.24.58)

My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer of all the contamination of sin. I therefore beg Your Lordship to bless me by the association of Your devotees, who are completely purified by worshiping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees.

(Lord Śiva's Prayer to Lord Viṣṇu  
for the Association of Viṣṇavas  
in the Rudra-gīta)

## QUIZ CORNER

Fill the boxes based on the clues below.

1. He who is pleased very easily
2. He who brings about the dissolution of the three worlds
3. Worshipper of Lord Śiva who offered pieces of his own flesh
4. Lord Śiva's dear wife
5. The spiritual master of the Purāṇas
6. Pracetās were born in the dynasty of \_\_\_\_\_

Mail your answer to [pradiipika@vidyapitha.in](mailto:pradiipika@vidyapitha.in) with "February Quiz Corner" in the subject. Names of the first three people who gave correct answers shall be published in the next issue.

**Answer for January Quiz  
Corner:  
BHISMA**

**First 3 Winners:**  
Aniruddha Chakraborty  
Pooja Bhimjiani  
Pranjal

**Gather** all the letters from the **green** boxes, **jumble** them and **fill** the following boxes.

**Answer:**



# BHĀGAVATA PRADĪPIKĀ

*Bask in the Illumination of the Bhāgavatam*

Those who are self-realized see every individual body as a temple of the Supreme Personality of Godhead because the Supreme Personality of Godhead, in His Paramātmā feature, is residing in everyone's body. (SB 4.3.21 P)



# BHĀGAVATA PRAVĀHA

*The Flow of Śrīmad-Bhāgavatam*

## BHAKTI YOGA – THE PATH OF THOSE WITH BROAD INTELLIGENCE

[Śrīmad-Bhāgavatam, Canto 2 Chapters 1-3]

*Sūta Gosvāmī describes the answer given by Śukadeva Gosvāmī in response to the questions of Parīkṣit Mahārāja about what should be heard and what not and what is the duty of a dying person. (2.1.1-13). Śukadeva Gosvāmī speaks about the path followed by different yogis, finally giving his own opinion. (2.1.15-2.2.37). Eager to hear more, Śaunaka ṛṣi, on behalf of the sages of Naimiṣāraṇya, inspires Sūta Gosvāmī to speak more. (2.2.13-25)*

### A Wonderful Question!

Śukadeva Gosvāmī congratulates Mahārāja Parīkṣit for his wonderful question which is beneficial to all kinds of people and approved by all transcendentalists. The answer to it is the supreme subject matter for hearing. He says that those who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing. Being too attached to their material body and temporary relations, they do not inquire into the problems of life.

### Glory of Bhakti Yoga

Śukadeva Gosvāmī answers Parīkṣit's question of what should be chanted, heard and remembered. He says that one who desires freedom from all miseries must hear about, glorify and remember Lord Hari. The highest perfection of life achieved either by the *jñānīs*, *yogīs* or *karmīs*, is to remember the Lord at the end of life. Śukadeva Gosvāmī says that although fixed in Brahman, his mind still got attracted to the Supreme

Lord's pastimes, when he studied the great supplement of Vedic literature *Śrīmad-Bhāgavatam* from his father, Vyāsadeva. One who gives full attention and respect to hearing this literature achieves unflinching faith in the Supreme Lord. Thus, the *Bhāgavatam* glorifies *bhakti* and of all its limbs, constant chanting of the Lord's holy name, following the great authorities, is the doubtless and fearless way of success for all.

### Quality of Life Matters, Not Quantity

Mahārāja Parīkṣit had only seven days to live. Encouraging him, Śukadeva Gosvāmī says that it is better to have a moment of life with full consciousness, knowing the best engagement, than to have hundreds of years not knowing it. A king named Khaṭvāṅga had just one *muhūrtā* left before death, and he freed himself in that *muhūrtā* by taking the Lord's shelter. In comparison, Mahārāja Parīkṣit had not just one *muhūrtā*, but seven days left, so during this time he could perform all those rituals which are needed for the best purpose of his next life.







## Aṣṭāṅga Yoga for Attaining Liberation

Śukadeva Gosvāmī now answers Parīkṣit's question about the duty of a dying man. He first describes the path of *aṣṭāṅga-yoga* or *bhakti-miśra-yoga*, which was the opinion held by some of the sages in the assembly. Later, however, he gives his own opinion. He says that a person must cut off all his material desires with the weapon of detachment. He further describes the eight stages of *aṣṭāṅga yoga* – *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*. After perfecting the preliminary limbs of *aṣṭāṅga yoga* up to *pratyāhāra*, the *yogi* reaches to *dhāraṇā* stage. At this stage, the *yogi* becomes free from the contamination of mind, fixes his mind on the Lord's form and thus quickly achieves the desired goal of liberation.

## Bona fide Dhāraṇāśraya

Out of curiosity, Parīkṣit Mahārāja asks that what is a bona fide object of meditation or *dhāraṇāśraya* for a person on the path of *aṣṭāṅga yoga*. Śukadeva Gosvāmī describes that for a neophyte or an attached *yogi*, the object of meditation is the *virāt-rūpa* and for an advanced *yogi*, it is Paramātmā. He then describes the planetary systems as the various limbs of the *virāt-rūpa* and also the beautiful form of Paramātmā. In answer to the question, 'What should a dying person do?', some sages may recommend *karma* for attaining heavenly planets. Śukadeva Gosvāmī, however, rejects the path of *karma-kāṇḍa* and glorifies the path of liberation. He suggests that an intelligent person should endeavour only for the minimum necessities of life and strive for perfection.

## Krama-Mukti – Gradual Liberation

An attached *yogi* who is a *virāt-rūpa* meditator maintains desires to enjoy in Brahmāloka, to travel in outer space, or to enjoy mystic powers. He gives up his gross body meditating on *virāt-puruṣa* and travels the higher planets in the subtle body. This path is called *Krama-mukti*. Though the *yogi* enjoys, his enjoyment is not the result of his past *karma*. Gradually he passes through Vaisvanaraloka, Sismara constellation, Maharaloka, finally reaching Brahmāloka. If the *yogi* desires to stay until the end of Brahmā's life, he attains liberation at that time with Brahmā. However, if he desires liberation before that, he pierces the seven coverings of the universe and enters Brahman.

## Ṣaṭ-Cakra-Yoga – Direct Path

An advanced *yogi* who is a Paramātmā meditator very soon attains the supreme satisfied stage of cessation of material life. By avoiding godless things and constantly embracing the Lord's lotus feet in his heart, he realizes Brahman. Thus having destroyed all subtle desires, he gives up everything and raises the life air through the anus, navel, heart, throat and finally to the point of eye-brows and blocks the seven holes. Then he pierces the *brahma-randhra* and attains liberation.

## Sādhana Bhakti – The Best Path

After describing the path of *aṣṭāṅga-yoga* which was the preferred path for some sages in the assembly, Śukadeva Gosvāmī gives his opinion. He says that the most auspicious path for those suffering in this material world is devotional service, which produces *prema* for the Lord. Lord Brahmā determined this after scrutinizingly studying the three Vedas. Those who drink the nectarean message of Lord Kṛṣṇa through aural reception, purify their polluted aim of life and thus attains the Lord's lotus feet.

## A Person of Broader Intelligence

Śukadeva Gosvāmī then speaks about the path taken by not so intelligent men i.e., the path of demigod worship. He mentions various desired results obtained by worshipping various demigods. However, a person who has broader intelligence must worship the Lord with intense *bhakti* whether he is desireless, full of desires or is desirous of liberation. The demigod worshippers can achieve intense *bhakti* only if they get association of devotees.

## Eager to Hear

Hearing the answer of Śukadeva Gosvāmī to Mahārāja Parīkṣit's questions, from the lotus lips of Sūta Gosvāmī, the Naimiṣāranya sages headed by Śaunaka ṛṣi become very eager to hear more. Śaunaka ṛṣi says, "Any activity other than *hari-kathā* steals away one's lifespan with the rising and setting of the sun. If the different limbs of a person are not engaged in the service of Lord Kṛṣṇa, they are more or less useless. Therefore please continue to speak the *hari-kathā* that transpired between Śukadeva Gosvāmī and Parīkṣit.

To Be Continued...





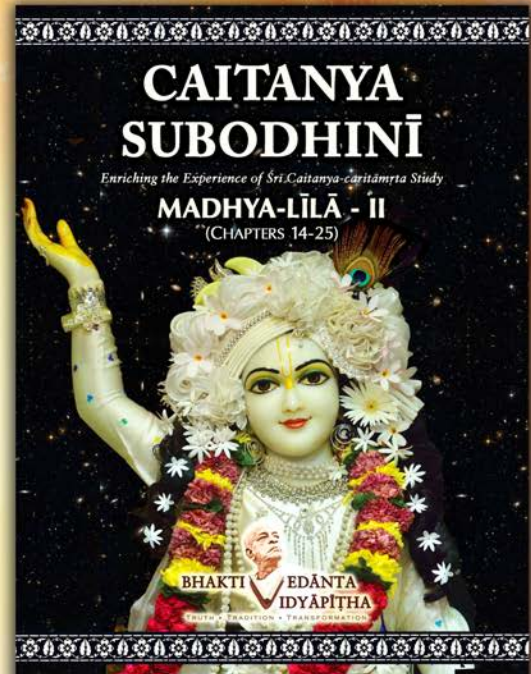
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### NOMENCLATURE

**SB:** Śrīmad-Bhāgavatam  
**CC:** Śrī Caitanya-caritāmṛta  
**BG:** Bhagavad-gītā  
**BS:** Brahma-saṁhitā

**1.1.1:** Canto 1, Chapter 1, Verse 1  
**1.1.1 P:** From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)  
**1.1.1 V:** From Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on SB 1.1.1.

### PUBLISHED BY

**Bhaktivedānta Vidyāpīṭha Research Center**, ISKCON Govardhan Eco Village (GEV), Galtare, Hamrapur (P.O), Wada (Taluka), Palghar (District), Maharashtra, India, 421303.

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